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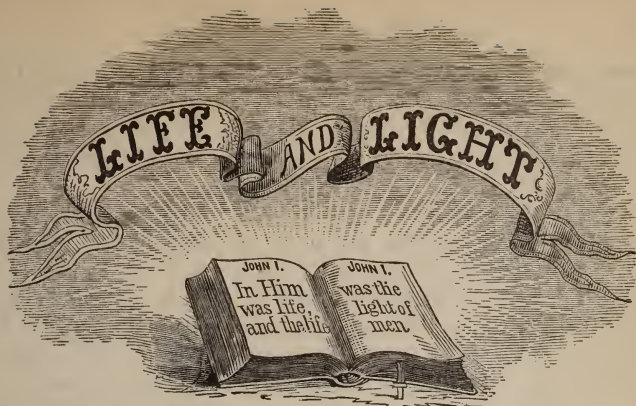
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FOR WOMAN.

VOL. V.

OCTOBER, 1875.

No. 10.

INDIA.

LETTER FROM MISS SISSON.

THE past few months have brought us some bright bits of experience, which, though not just what we long to see, give promise, that, in due time, we shall reap, if we faint not. I have been greatly interested in two Brahmin sisters, who have been studying with us for nearly a year. Their father having been born on the banks of the Cássí, a river whose holy waters are very famous among the Hindus, they bear the title of Cássí-Brahmins, and consider themselves quite too sacred for the touch of a common Brahmin. They asked us for instruction of their own accord; and we marvelled that they were willing that our low-caste Christians should enter their doors; but they welcomed the Bible-woman's daily visits, and learned to read and write very rapidly. At first their old father objected to Bible instruction; but, finding that we refused to go where we could not take our Bibles, he at last yielded the point. They seemed to listen very indifferently to the gospel message, although we never went to the house without telling them of Jesus. But at length the younger one brightened up, and, with evident pleasure, began to ask some questions about the truth. We were feeling quite encouraged by her growing interest, when the Bible-

woman was boldly informed that the father had said they had learned enough; there was no further use for a teacher: what remained he would teach himself. The women kindly added, "We hope you will come and see us sometimes, and the *Ammal* must be sure to come."

We were much saddened by this news. They had been under instruction a year; and was this to be the whole of it? We felt that it must not be, and agreed to ask the Lord to re-open this door that had been so suddenly closed. We suspected that the father had become alarmed at his daughters' increasing interest in the Bible; and we knew, that, if he was opposed to us, their cordial invitation would amount to little. After much prayer for guidance, I started out, one afternoon, to see them, and make one desperate effort to win them back to their books and Bible-reading. God had gone before me, although I knew it not; and I was to learn that he it is who shutteth and no man openeth, who openeth and no man shutteth. I had not quite reached the house, when a lad came out with garlands of flowers, limes, and other things,—the usual compliments of the season, — saying the ladies were very sorry; but their father was ill, and would I defer my visit to another occasion?

Later in the evening, the Bible-woman went to inquire, and learned that the poor man was very ill; and, on going again the next morning, she was met at the door by the elder daughter, who, bursting into tears, exclaimed, —

"My father will not live: my father will die! Oh! what shall we do?"

Then and there the Bible-woman preached to her "the God of all consolations," telling her how strong he made those who looked to him, to suffer and bear, adding, "He can even restore the sick, the dying, yes, the dead, to life, in answer to prayer, and will do so, if he sees best. If he takes away the dear one, he will give comfort and peace of mind to the bereaved, if they call upon him in their trouble."

"True, true," she replied, "all you say must be true: this must be the true religion. What does our religion do for us? Which of our gods hears us when we call? Who gives us peace and comfort in our troubles? We look to the four quarters; but help comes not. You are a Christian; pray for us, pray to your God who hears prayer."

"You, too, can pray," was the answer. "Jesus, the dear

Saviour, although he is so holy, hears the prayers of all the sinful and oppressed. If you will but give him your hearts, turn away from idols and serve him, he will give you his own peace and joy."

"Stop," she said. "I must bring my sister until she hears it all." And, when they both returned, the Bible-woman again told them the words of life.

The next day, the old Brahmin died in his daughter's arms; and for a month the house was crowded with relatives, from far and near, who came to lament with the mourners. There was no opportunity for me to visit the afflicted; but the Bible-woman, with her less conspicuous native costume, and familiarity with native manners, many times slipped quietly in at the back door with words of sympathy in the name of Jesus. The Brahmins sent me many messages, begging my prayers, and saying they wished to resume their studies as soon as the days of lamentation should be over. Just before I left for the Hills, they began their daily lessons, with none to molest them, or make them afraid. Will you not pray for these, for whose study of the Bible God has evidently made an opportunity?

My Bible-class of young Hindus, on Sunday afternoons, have been very attentive; and sometimes I have felt that they went away impressed; but other work among the women called loudly, demanding that same bit of time, and I seriously questioned if I ought not to give up the class. While I was making this a subject of prayer, one of the young men — the one most interested as I thought — left the city for a few weeks; and the class seemed to wane. I thought this was an indication that this work ought to give place to the other; but, when I spoke of it to the young men, they begged very earnestly to be allowed to continue. When I mentioned the small attendance of the previous week or two, they said, "Madam, we are persecuted, we are mocked and laughed at for coming to the missionaries, and for reading the Bible; yet we wish to come. Will you give us up? The reason that S. and B. and D. have not been here for two sabbaths is, that their friends had just discovered that they came, and gathered a crowd of young men to stand in the Brahmin Street, and mock them as they passed along. When they saw the crowd, they were ashamed to come out of their houses. I myself," added the speaker, "left home at eleven this morning, and walked around another way to blind my friends to the fact that I was coming here. However, when L. comes back to the city, all will be right."

“How will all be right then more than now?” I inquired.

“Oh! L. isn't afraid of any thing. He stands up boldly for the Christian religion, and says, ‘You may laugh as much as you please: this is the truth.’ And, when others see his boldness, they are encouraged. You see if they do not all come back when L. returns!”

His prophecy proved true. I had no cause to complain of irregularity after L. was with us again; and I dared not turn away from this evident desire to learn more of the Bible. I could see in them no sense of their sin, or their need of a Saviour; but, as I told them of the simple gospel truths, I perceived a growing weariness of the hard bondage of Hinduism. As that gospel imaged before them the supreme unselfishness, the yearning love, and sublime purity of the earthly walk of the holy Son of God, there was an impatience of the senseless fables of Hindu idolatry, that vented itself again and again in long and bitter tirades against the gods of their fathers. I told them that I had nothing to do with the errors of Hinduism, were they many or few: my mission was to bring to them, loyally and reverently, a message of the only true God, our Creator, — a message that had filled my own soul with joy, and waited to bless them in the same way. Who will pray for these?

No miser ever gloated over his gold, and coveted every shining coin, more than I rejoice in and covet the prayers of God's people. The battle rages fiercely about us: the conflict is hot; and we hardly know, in the smoke of the battle, whether the din be the shout of victory, or the wail of defeat. The result depends very much on the Aarons and Hurs who sit high above us on the hills of gospel love and light, in the far-away Christian lands. Are their hands still raised? If so, we shall prevail, even though we are faint and few in this dark Hindu land.

THE GIRLS' SCHOOL IN AHMEDNUGGUR.

WE make the following extracts from Mrs. Bissell's last semi-annual report of her school: —

“Our school has been larger this term than ever before, numbering one hundred girls, twenty-nine of them in the higher department. It may be well to give some idea of the plan of the school to those newly-made friends who may be reading its report for the first time: —

“ It is designed for the education of the daughters of our native Christians; and very few others are admitted, none whose friends are not inquirers, or favorably inclined to Christianity. Our aim is to fit them for the position they will be likely to occupy after they leave the school. This will probably be that of wife of a catechist, a teacher, or perhaps only a farmer or day-laborer. Many of their parents were originally of low caste; and we try to teach the daughters nothing which shall tend to alienate them from home and friends, or make their future lot in some quiet village, with a very lowly habitation, seem distasteful. Their influence is wanted just there; and, if truly elevated in mind and heart, they can but rise socially. The higher castes do often recognize their elevation, and admit them and their husbands where one of their former caste would not be allowed to come. A few of them have become school-mistresses or Bible-women; but the state of society here requires great care in such an arrangement. When they go to their village homes, we say to them, that perhaps they can gather a few children together, and read and sing to them; or that their mothers may be able to take them to some neighbor's house, or gather a few women to her own for the same purpose.

“ We have usually a few married pupils in our primary department. They are mostly wives of young men in the normal school, whose husbands wish them to learn to read, and to gain some knowledge of Christianity, as their marriages are generally contracted in infancy, and the girl's parents are still heathen. About half the pupils receive assistance; some of them only a subsistence allowance, according to their needs. Our schoolrooms — four in number — are light and airy, and with the bright-colored Scripture scenes, texts, and maps on the walls, look cheerful and inviting. On last New Year's Day we had the pleasure of presenting to most of the girls who read, a copy of our new singing-book, ‘The Bulbul,’ which means ‘The Indian Nightingale.’

“ On the last sabbath of the year, five of the girls were received into the church. A new impulse was given to the school by a letter from one of the mission-circles in America, expressing great interest in us, and giving a touching account of the death of ‘little Annie,’ who had been exerting herself in our behalf. Her last-expressed wish that she might meet in heaven their little pupil in our school, not only drew tears from many eyes, but awakened resolves in many hearts to try to do more for Jesus. They built with their own hands a little elevated place back of the schoolhouse,

where those who felt inclined might, at any time, during recess, retire for a few moments of prayer. Since then, they have also sustained a prayer-meeting among themselves before chapel service on sabbath afternoons, one rule of which was, that each should bring an offering of money. At the end of the term, a small sum was placed in my hands to be used for some poor girl in the school.

“ Our native teachers have formed themselves into a class for the study of the ‘ Evidences of Christianity ’ during the vacation of two months. The girls all did well the last term, and, we trust, will not disappoint those who are laboring for their good. Both teachers and scholars wish kind salaams sent to their far-off friends in America.”

TURKEY.

THE CONSTANTINOPLE HOME.

WE give below an account of the examination at the close of the school-year at the Home, taken from a private letter from Mrs. Edwin Bliss. She says, —

“ Knowing how much interest is felt by the ladies in America in our Home, it has occurred to me to give you some particulars in regard to the examinations which have just been held at the close of its fourth year.

“ They were more largely attended than at any previous year, and mostly by Protestants and Armenians. On the last day, however, there were present many of the missionary circle, several English friends, and a part of the family of our new ambassador. The examinations were crowded into two half-days, and were not, I think, really as interesting an exhibition of the school as that seen on an ordinary day. Two or three weeks since, I accompanied our minister, Mr. Maynard, and his family, in a morning visit to the school. They were much interested. The pupils are now taught in English so thoroughly, that they sing a great deal in that language, of course using no books. A spelling-class in English was specially interesting for the enthusiasm manifested; and, indeed, this was marked in all the exercises. Miss Rappleye gave out the words in sentences, just as they occurred, larger or smaller, each girl spelling her word, and doing it with great rapid-

ity. As one missed, she took her seat; and, after a time, the smallest in the class, a girl about nine years old, was left alone. The whole school remained in an attitude of smiling expectation to see how long she would stand. Whole sentences were given; and she finally sat down upon putting in one 'and' too many. I have since learned that she has a mother in the school, an exceedingly interesting young woman, whom any one visiting the school would notice for her intelligent appearance. She is the wife of a colporteur, and is fitting for a teacher.

"To return to the examinations. The girls had apparently been so thoroughly drilled in the general exercises as to have lost much of their interest in them; but their progress was very manifest. The opening exercise was in the Old and New Testament, in Armenian. After being called upon by teacher and audience to repeat hymns, and only failing to know one out of many, Miss Rappleye selected one here and there to recite parables in Bible language. Next the whole school stepped into the aisle, one behind another, and repeated, in turn, the verses of a chapter from the Gospels; it being required that there be not the smallest mistake. Before it was finished, a few had been obliged to take their seats. The ten commandments in concert followed; and then a large class gave the Bible stories from Ruth to Daniel, in their own words. Of the numerous other classes, I can give few particulars. Those in mathematics did very well; and the blackboard exercises were good. The pupils are remarkable for their well-formed letters in writing. The French class, too, showed commendable progress.

"The second afternoon was more an exhibition than an examination. The girls, probably over forty in number, with the piano and organ, occupied, perhaps, one-third of a large hall. The remainder was crowded with the guests in chairs, besides many in the doors, on the stairs, and in the passage-ways. The exercises consisted mostly of recitations and dialogues in English, French, and Armenian, with vocal and instrumental music. One wee bit of a girl, introduced as 'The Baby Class,' repeated the English alphabet, and spelled words of two letters, and did it in such an earnest, scholarly way, as to be quite amusing. The number of English hymns and songs committed to memory was surprising; and the distinctness with which they were pronounced would be remarkable, even in American girls.

"The first graduating class consisted of two who have been assisted in acquiring their education by friends in America. They

were prettily dressed in black skirts, with white tarletan basques and overskirts, and each with a delicate green wreath over the shoulder. They wore no other ornament, unless a white bow in the neck and on the sleeves might be called such. Indeed, the simplicity with which all were dressed was very much to the credit of their teacher, especially in this city, where people, in changing their national costume, carry their fancies for bright colors and ornaments to an extreme.

“After the reading of the essays, which was done in English, there being no time for the Armenian also, which they had prepared, Dr. Wood presented the diplomas, accompanying them by remarks in both English and Armenian. Addresses were then made by Prof. Hagapos of Robert College, and some of the native pastors, closing with prayer.

“The company then followed the school into the garden for gymnastics and calisthenics. These were well prepared, and excited great interest. They were accompanied for fifteen or twenty minutes, by an uninterrupted succession of English songs by the girls. The prettiest exercise was where each girl, as she marched, received a wreath, which was hung on the left arm. Forming into a square, one side advanced, each girl crowning the one opposite; and, when she went back to her place, the compliment was returned. The other two sides did the same. An exhibition of fancy-work, drawings, and paintings, with a social interview, closed the exercises. Our native friends seemed highly gratified, as well they might be.”

To this account we wish to add the testimony of some of the trustees of the Home. Mr. Hitchcock writes, —

“The examinations and closing exercises of the year at the Home occurred on Thursday and Friday afternoons, July 22 and 23. On Thursday, from one to five in the afternoon, there were more than thirty distinct exercises, of which twenty-four were recitations. Although the time allotted to each was too brief, and sometimes two recitations were going on at the same time, such as demonstrations in geometry and algebra, or algebra and arithmetic, yet there was no confusion; and it was impossible for an intelligent observer not to remark the labor that had been performed.

“The recitations of hymns and Bible history were almost without mistake. The classes in mathematics were unusually good. There were arithmetic, algebra, and geometry completed, with which the pupils showed as much familiarity as with A B C.

English grammar, geography in English, and natural philosophy in Armenian, should also be marked perfect. Physiology and botany were interesting recitations; astronomy was disposed of briefly; and chemistry was not equal to the others. These last four were in English; and the pupils seemed to labor some on account of the language.

“The commencement at Robert College occurring on Thursday, comparatively few English-speaking people were present at this examination; but the room was crowded with Armenians of both sexes; and on Friday the largest hall available could scarcely accommodate one-half the people who came, — Armenians, Americans, and English.”

Dr. E. E. Bliss also says, —

“Our Home School had its anniversary the day following that of Robert College, and drew a great crowd: a very large proportion must have been Armenians, not Protestants. Every thing passed off brilliantly with, perhaps, one or two exceptions, and elicited the warmest encomiums from those who made the subsequent addresses, — Prof. Hagapos, Pastor Limm, and Pastor Garabed.”

A SABBATH SCHOOL IN MARSOVAN.

BY MISS WASHBURN.

Mrs. SCHNEIDER's many friends among our readers will be glad to learn of her success in missionary work since her return to Turkey. A recent letter from Miss Washburn thus describes the remarkable growth of a sabbath school under her care: —

“Last June Mrs. Schneider opened a room in the basement of her house to the children in her neighborhood, for an hour or two on Sunday noon. When I first saw them, last September, the boys were on one side of the room, with two of our theological students to teach them; the little girls, on the other side, under one of our pupils; while Maritza, assistant teacher in our boarding-school, had large girls in another room. But the school has long since outgrown its first meeting-place; and one room after another has been pressed into service, to accommodate the increasing numbers. Last Sunday Mr. Tracy addressed a class of thirty-one women in the sitting-room; and attentive, interested listeners

they were. Maritza had about twenty large girls in the dining-room. About forty-four younger ones were in the hall, in the charge of two of our scholars; and in the basement were sixty-eight little boys in two divisions, — one occupying a small room; and for the other a board or two had been laid down in the corner of the woodshed, and covered with matting. The first room used by the school, the boys have just vacated for the men, who have recently begun to attend. There were nearly forty of these last Sunday, under the care of one of our theological students. The whole number present was two hundred and three; and the average attendance the last twelve sabbaths has been one hundred and forty-four. In the rooms for the younger children is a row of little calico bags, and another row underneath made of turkey-red. Each bag is labelled with a child's name; and they are designed to hold the Scripture cards, which are committed to memory. When a card is learned, and recited perfectly, it is dropped into the appropriate bag; and twelve cards lodged there bring a little tract for a reward.

“In the early days of this school, the boys were very quarrelsome and unruly; but there has been such a marked improvement in their behavior, that it is very apparent, not only in Sunday school, but as one passes through their street. The boys in the neighborhood all know Mrs. Schneider; and, one Sunday, a boy accosted her quite a distance from her house, with the question, ‘If I’ll come, will you give me a card?’ She has sometimes invited them to her house, and entertained them with pictures and parched corn. This winter, there has been an evening class in Mrs. Schneider’s basement, of sixteen or eighteen large boys and young men, who were at their trades, and could not attend day-school; and they have seemed anxious to learn. Ever since last fall, a few girls who are too poor to go to school, having to work all day at the loom, and a few whose parents will not allow them to attend the community school, have been to Mrs. Schneider’s house every afternoon in the week but one, to learn to read. For a long time, two of our girls went for an hour or more, after school, to teach them; but the scholars have so increased, that four are necessary to meet the demand.

“A few weeks ago, Mrs. Leonard opened a Sunday school in another neighborhood, at the same hour as Mrs. Schneider’s; and it has grown very rapidly, the attendance now being more than a hundred. Will you not pray that these poor, uneducated people

may get hold of enough truth to save their souls? And then, though you cannot see these bright-faced little children, and curiously-dressed women, nor say one word to them, your prayers may make it necessary for God to do much for them."

We would also add, that our girls' boarding-school at Marsovan is in a very flourishing condition; and request has been received for a thousand dollars for a new schoolhouse. To this we have returned an affirmative answer, and rolled the burden off upon the strong shoulders of our New Haven Branch, which has pledged the whole amount.

Our Work at Home.

VITALITY OF AUXILIARIES.

A PAPER PREPARED BY MRS. B. A. SMITH, AND READ AT THE ANNUAL MEETING OF THE NEW HAVEN BRANCH OF THE WOMAN'S BOARD OF MISSIONS, MAY 11, 1875.

PROMINENT among the present needs in the home-work is that of securing greater efficiency and life in each auxiliary society, a power to create, sustain, and increase the interest in these societies, through their own individual members.

The judicious mother fits her child for future usefulness by early training it to habits of self-reliance; and, as the daughters of the Branch grow to fair and comely proportions, we are led to consider this method as essential to their greatest prosperity. One life must vitalize the whole Branch; but each spray may unfold a symmetry and beauty entirely its own. The auxiliary societies are the outposts of the organization, but the centres of the work; and it is here that we hope to develop that strength and vigor which we shall need to fit us for the opening opportunities of coming years. Nor can this needed life be drawn from without: it must be generated by the societies themselves. It must be the outgrowth of individual effort and personal responsibility. All through our New England towns and villages are scattered women

of culture, piety, and influence, through whose earnest and well-directed efforts the monthly meetings of these societies might become what they are intended to be, — centres of missionary intelligence, where Christian hearts may be warmed and strengthened for the work which Christ has committed to their hands. Some of these are pastors' wives, fitted both by attainments and position for leadership in this work. Some are mothers, who are, perhaps, unconsciously fitting sons and daughters for the foreign field. Some are daughters, whose resources of physical and intellectual strength are only waiting opportunity for development.

To neither class alone has the entire interest been committed; but upon each has been laid individual responsibility. The Woman's Board asks of the pastor's wife just that co-operation which her husband has for years been giving the American Board. It asks an intelligent interest and hearty sympathy in each general work, and an earnest endeavor to cultivate the true missionary spirit in the hearts of the women of the churches. But not necessarily upon the pastor's wife does it lay the burden of the organization. The monthly meeting of our auxiliaries, like the weekly prayer-meeting of the church, should draw its interest from the warmth of many hearts. To this work, the Board invites the Christian mothers and daughters, bidding them each bring from its dusty hiding-place the talent so long folded in a napkin, and, with willing heart and ready hands, cast it for increase into the treasury of the Lord. This is an open door of opportunity to all. Here each may bring a diverse gift to ornament the fair structure which missionary hands are striving to rear. Here sweet-toned voices may lead our hearts in praise to "Him who hath loved us, and given himself for us." Here, forgetting the embarrassment of others' presence in the joy of that Infinite Presence who bends to listen, we may pour forth earnest supplication for the benighted, strengthened by the assurance that every heart is rising responsive to our own, and claim the promised answer at the throne of grace. Original papers on missionary subjects, sketches of history and biography connected with the work, gleanings from the monthly missionary publications and weekly religious papers, — all these are needed in the smallest auxiliary. Shall we, surrounded by the atmosphere of New England culture, refuse to bring to the work a gift so small, while our brothers and sisters, our sons and daughters, on the foreign field, are bearing the ignominy of the Saviour's cross, or following their Master through suffering unto death?

MISSIONARY GATHERING.

BY MRS. S. B. PRATT.

IN an upper chamber of the Congregational House, on the afternoon of Aug. 4, a wonderful company were gathered.

At the end of the long table, and presiding over the meeting, was Sec. Clark, with his genial face as full of love as a father's at a Thanksgiving dinner. On either sides at Dr. Anderson and Dr. Treat, whose names have for so many years been identical with the American Board. The ladies of the Woman's Board were there, in the room where they have so often prayed the Lord of the harvest that he would send forth more laborers, now thanking him that he is giving an earnest of the answer.

Missionary children were there, making sunshine with their bright faces; and many well-known Christian workers filled all the available space.

Every face wore a holiday smile, and no wonder; for in that room were gathered, from many a distant field, twenty-seven missionaries, — some just returning with renewed health and joyful hearts to their former work, others girding on the harness for the first time, and still others, temporarily at home to regain strength for further labor.

Here were Mr. and Mrs. Wheeler, just arrived from Harpoot, to whom it "seemed a painful dream" that they were in America, with their loved work left behind. Here was Mr. Doane, who had been "so happy, working alone with Jesus in Ponape, that he did not know whether he stood on his head or his feet." Here sat Miss Proctor, whose earnest words have so often quickened our zeal in our ladies' meetings, and her associate in Aintab, Miss Pierce, as also Mrs. Coffing, Miss Hollister, and Miss Spencer from our Sister Board of the Interior, — all to sail in a few days for Central Turkey.

Mr. Brown, too, is bound for Turkey, as are, also, young Mr. Stearns and the pleasant-faced lady who goes with him.

Here were Mr. and Mrs. Bruce, returning to their old home in the Mahratta Mission, and Mr. and Mrs. Hume, both children of missionaries, who go to continue the work of their parents.

Mr. and Mrs. Peck and Mrs. Minor have their faces set toward Madura; while Prof. and Mrs. Learned leave a work for the Master in Missouri, to find waiting harvests for him in Japan.

Very pleasant it was to hear one and another of the veterans from the various fields bear testimony to the joy of the Master's work; very cheering to see the love and courage of those who were going for the first time to be his messengers in carrying the good tidings; very sweet to commend them all — workers at home and abroad — to the abiding love of Christ; sweet to sing together of "the power of Jesus' name."

An hour of social greetings, and a simple collation, concluded the gathering, which seemed a foretaste of that greater meeting, when "They shall come from the east and from the west, and from the north and from the south," not for an hour's communion only, but to "sit down in the kingdom of God."

GOLDEN OPPORTUNITIES.

ONE of the missionaries of the A. B. C. F. M. writes, —

"We greatly need a re-enforcement of ladies. The work for women in this land must be done by women. The work done by Miss Dudley in Sanda and the villages around shows what women can do here in the direction of preaching the gospel. But we cannot spare her from the boarding-school in Kobe; and this work must stop: the school of forty-five girls she has gathered there must be given up. We ought to have at once two ladies sent out to make a home among the two hundred and fifty thousand women in Osaka, in connection with Miss Gouldy, already on the ground. We need, also, two or three others to take up the work in Sanda, and carry it on till Kioto is opened to them, if, indeed, the latter be not open to them before they arrive here. Blind Yomamoto told me, the other day, in Kioto, that they would be very glad to have a Christian school for girls opened there at once.

"No woman's ambition could rise higher than some of the openings for work that are waiting here."

We are glad to say that several young ladies have responded to the above call. Miss Justina Wheeler of Darien, Conn., and Miss Frances A. Stevens of Oberlin, O., are to leave for Japan soon after the meeting of the A. B. C. F. M. in Chicago.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 13 TO AUG. 13, 1875.

MRS. BENJAMIN E. BATES, TREASURER.

NEW HAMPSHIRE.

<i>Hampstead.</i> — Auxiliary, \$14.35;	
Cong. Ch. and Soc'y, \$5.10,	\$19 45
<i>Henniker.</i> — Cong. Ch.,	16 00
<i>North Hampton.</i> — Miss Ella M. Haines, Miss'y Hen,	1 16
Total,	\$36 61

C. Home Building-Fund.

<i>Wolfboro'.</i> — Mrs. Sumner Clark,	\$5 00
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VERMONT.

<i>Vermont Branch.</i> — Mrs. Geo. H. Fox, Treas., St. Johnsbury, "Mountain Gleaners," pupil Miss Closson's sch., \$40; Barre, Aux., \$12; Castleton, Aux., \$7; Georgia, Aux., \$6.70; Burlington, Aux., \$50; Lyndonville, Aux., \$13.75,	\$134 45
<i>Dummerston.</i> — A friend,	40
<i>Norwich.</i> — Two friends,	80
<i>Putney.</i> — Mrs. Harriet A. Foster,	5 00
Total,	\$140 65

C. Home Building-Fund.

<i>Vermont Branch.</i> — Rutland, Aux., \$100 to complete the Page Room; St. Johnsbury, Mrs. Mary Warner, \$150; So. Cong. Ch., \$50 for the Noah Eastman Dormitory,	\$300 00
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MASSACHUSETTS.

<i>Amesbury.</i> — Aux., add'l,	\$1 50
<i>Amherst.</i> — 2d Cong. Ch., Aux.,	11 80
<i>Ashfield.</i> — Aux., to const. L. M.'s Mrs. James Dingwell, Mrs. Alvan Perry, Miss Clarissa Hall,	75 00
<i>Boston.</i> — Mrs. Jacob Fullarton, to const. L. M. Mrs. Geo. Willard Knight, \$25; Union Ch., Mrs. James Custer, jun., \$10,	35 00
<i>Boston, South.</i> — E. St. Ch., Aux.,	21 77
<i>Brighton.</i> — A friend,	10 00
<i>Clinton.</i> — Aux.,	13 40
<i>Danvers.</i> — Aux., add'l,	4 50
<i>East Hampton.</i> — Aux., \$68.50; East St. sch. children, 40,	68 90
<i>East Middleboro'.</i> — 1st Parish S.S., towards pupil in Mrs. Capron's sch.,	20 00
<i>East Taunton.</i> — Cong. Ch.,	5 00
<i>Everett.</i> — Miss Esther Oakes,	1 00
<i>Fairhaven.</i> — Aux., for out-station sch's under Misses Ely,	19 00

<i>Hatfield.</i> — Aux., to const. L. M.'s Miss Mary Ann Billings, Miss Fannie Graves, Mrs. Julia B. Greenwood,	\$75 50
<i>Hinsdale.</i> — Aux.,	20 00
<i>Leominster.</i> — "Earnest Workers,"	20 00
<i>Marshfield.</i> — Mrs. J. H. Bourne,	5 00
<i>Medfield.</i> — Mrs. F. D. Ellis,	5 00
<i>Newton Centre.</i> — Mrs. Geo. P. Davis,	4 40
<i>Oxford.</i> — Ladies' and Girls' Prayer Meeting, for B. R. in Van, Turkey,	22 00
<i>Phillipston.</i> — Aux.,	13 50
<i>Quincy.</i> — Aux., towards the Dakota Home,	15 00
<i>Springfield Branch.</i> — Miss H. S. Buckingham, Treas., Springfield First Ch., "Cheerful Workers," \$10; towards pupil in Jalas "Mission-Circle No. 1," \$6; South Ch. "Wide Awakes," towards pupil in Foochow Mission, \$28.63,	44 63
<i>West Newton.</i> — Mrs. J. L. Clarke, \$5; Miss H. F. C., \$5 for a thank-offering,	10 00
<i>Weymouth and Braintree.</i> — Aux.,	35 00
Total,	\$556 90

C. Home Building-Fund.

<i>Athol.</i> — Aux,	\$47 20
<i>Boston, South.</i> — "Mission-Circle" E. St. Ch.,	30 00
<i>Newburyport.</i> — A friend, Mary Lyon Room,	50
<i>Springfield Branch.</i> — For Hooker Dormitory,	200 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> — Providence Central Ch., "Willing Hands," for pupils in Dakota Home, \$100; Beneficent Ch., \$109; Pawtucket, "Youths' Mission-Circle," to complete salary of Mrs. Tyler, \$141; Washington Village, \$4,	\$354 00
Total,	\$354 00

CONNECTICUT.

<i>Bozrah.</i> — Aux., of wh., \$100 by Mrs. Raymond to const. L. M.'s Mrs. Franklin E. Fellows, Mrs. William F. Bailey, Mrs. John A. Barstow, Mrs. Louise C. Fitch,	\$116 25
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<i>Darien.</i> — Aux., for pupil, Miss Townshend's sch.,	\$30 00
<i>Fair Haven.</i> — 2d Cong. Ch., "Willing Workers,"	18 00
<i>Hartford Branch.</i> — Mrs. Chas. Jewell, Treas., Rocky Hill, Aux., towards pupil Mrs. Chandler's sch.,	20 00
<i>New London.</i> — Mrs. W. H. Chapman, to const. L. M. Miss Jessie G. Dart,	25 00
<i>Naugatuck.</i> — First Cong. Ch. and Soc'y,	50 00
<i>Thompsonville.</i> — Mrs. L. P. Terry,	3 00
<i>West Hartford.</i> — Mrs. Edward Seldon to const. herself L. M.,	25 00
Total,	\$287 25

NEW YORK.

<i>Brooklyn.</i> — "Armstrong Juv. Miss'y Soc'y," for pupil in Harpoot,	\$41 66
<i>Buffalo.</i> — Mt. Holyoke pupil,	40 00
<i>Fairport.</i> — Aux.,	20 00
<i>Franklin.</i> — First Cong. Ch.,	15 00
<i>Oswego.</i> — Cong. Ch., T. Burnham, \$1; W. A. Rundell, \$2.50,	3 50
<i>Rochester.</i> — "Plymouth Mission Band," pupil in Harpoot,	40 00
<i>Spencerport.</i> — Ladies' Benevolent Soc'y, toward pupil in Harpoot,	30 00
<i>Westmoreland.</i> — Aux.,	6 00
Total,	\$196 16

C. Home Building-Fund.

<i>Buffalo.</i> — Mt. Holyoke pupil, Mary Lyon Room,	\$10 00
<i>Homer.</i> — Aux.,	40 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Mrs. Arthur W. Goodell, Treas., East Orange, Aux., towards pupil in Aintab, \$20; Stanley, N. J., Aux., \$20; Montclair, Aux., of wh. \$25 by Mrs. Edward Sweet to const. L. M. Miss Eulalie Van Lennep, \$44; Washington, D. C., "Ivy-Leaves," \$60; Aux., \$28.25; Orange, N. J., Aux., \$18.72; "Buds," for Rebecca, \$10; Baltimore, Aux., \$58.75; Phila., Aux., \$9; "Golden Links," for Miss Gouldy, \$34; "Carrier-Doves" for Agawan, \$4; Jersey City, 1st Ch., Aux., \$11.50,	\$318 22
Total,	\$318 22

C. Home Building-Fund.

<i>Philadelphia Branch.</i> — Mrs. Edward Webb, Mary Lyon Room,	\$5 00
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OHIO.

<i>Windham.</i> — Ladies' Mission-Band, towards sal'y of Miss Closson,	\$50 00
Total,	\$50 00

C. Home Building-Fund.

<i>Cleveland.</i> — Jennie Stone Swift, Mary Lyon Room,	\$10 00
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WISCONSIN.

<i>Oakfield.</i> — Three ladies,	\$3 75
<i>Kenosha.</i> — A friend,	40
Total,	\$4 15

IOWA.

<i>Maquoketa.</i> — Mrs. C. L. McCloy,	\$2 00
Total,	\$2 00

MISSOURI.

<i>Brownsville.</i> — A few friends,	\$11 00
Total,	\$11 00

FLORIDA.

<i>St. Augustine.</i> — Colored S.S. for the Zulus,	\$4 00
Total,	\$4 00

CANADA.

<i>Canadian Branch.</i> — Towards the Madura sch.,	\$76 50
Total,	\$76 50

FOREIGN LANDS.

SOUTH AFRICA.

Nellie Tyler,	\$1 40
Total,	\$1 40
General Funds,	\$2,038 8
<i>C. Home Building-Fund,</i>	647 70
"Life and Light,"	277 22
"Echoes,"	13 10
Weekly Pledge,	3 05
Leaflets,	3 85
Total,	\$2,983 76

MISS EMMA CARRUTH, *Asst. Treas.*

ERRATA. — The \$25 for the life-members, Rosina P. (not Rosinie B.) W. Baldwin should have been credited to West Townsend, Vt., instead of the Brattleborough Auxiliary.

Department of the Interior.

WESTERN INDIA.

LETTER FROM MISS ANDERSON.

WE are indebted for the following extracts to the Woman's Board of Missions of Missouri:—

AHMEDNUGGUR, June 28, 1875.

I reached Ahmednuggur the last of November, 1874. Spent the winter months there, and the three spring months (the hot season) in Mahableswar. Ahmednuggur is a city of thirty thousand inhabitants, situated in the central Indian plain, or what is called the "Dec-can," two thousand feet above the sea, one hundred and fifty miles east of Bombay. The Bombay side of the Ghants Mountains is called the "Con-can." From Bombay, we can travel by railroad to Dhowd, a place forty-seven miles from Ahmednuggur. Then we ride in phaeton, or *tonga*, drawn by ponies. A *tonga* is a two-wheeled conveyance, quite unlike any thing in America. You usually ride backwards. The railroad over the Ghants is considered one of the triumphs of modern engineering, and is quite enjoyable. Although the mountains have not the Western beauty, they are not destitute of those qualities that tend to sublimity; and their strange weird forms, bathed in the glow of the setting sun, point, no less than our own dear mountains, to the Rock of Ages and the enduring beauty of the Golden City.

Ahmednuggur is nestled among trees in a valley that might be lovely. The enterprise and thrift of our own land would make it a garden; but sin is a curse to the land as well as the people. The love of God in the heart brings many a temporal blessing with it. Most of the houses are of mud, some of brick, and a few of stone, generally only one story high. At another time, I will tell you more of the city and its surroundings.

You want to know something of the girls' school. At present, there about one hundred pupils, in two departments. The smaller children, who learn to read, spell, &c., recite to native teachers. The older girls are in such studies as arithmetic, grammar, geography, astronomy, writing, drawing, &c., and the Bible. It is

not a boarding-school. The girls in the city board at home: those from the villages around board in circles near the school, and are under the care of the teachers. Caste is the great obstacle in the way of a boarding-school. The children are mostly from Christian families; still their manner of living differs. If they all board together, some will live better than they do at home, and that makes trouble after they leave school. For the Christians alone, the matter might be adjusted; but we wish to have the school arranged, as far as possible, so that any who wish can come. There are several prayer-meetings during the week. The girls also meet to sing and to sew. There are six native teachers, and two who teach part of the day. Mrs. Bissell has charge of the school at present. I occasionally go in to listen to the recitations; but it will be some time, I fear, before I can speak to the girls in their own tongue.

CHINA.

LETTER FROM MISS PORTER.

I THINK you would like to know something of the first one of our school who has been taken from us by death. I saw her first, very soon after I came to China, in the school of Mrs. Collins (English Church Mission); and she was pointed out to me as a remarkably pretty and bright little girl. When Mrs. Collins's school was broken up, on account of her going to England for a visit, she, with two or three other of the pupils, came to me. This was early in 1870. From that time, she was with us, and had endeared herself to us all by her gentleness, and quietly industrious habits. Last spring she united with the church; and, by her own request, the name of Phoebe was given to her at her baptism.

Early in the spring she began to lose her rosy cheeks, and gradually looked so thin and badly, that I asked if she was sick. She only shook her head, and answered, "No, only weak;" and it was not until summer-time that I found that she had dysentery. From the time that she became ill, she shrank from being with the other children, and, as soon as school was dismissed, would steal quietly into my room, and seat herself near me, sometimes with a book (she read "Pilgrim's Progress" through here), but quite as often simply watching me while I wrote, or listening while I studied with my teacher. I saw that she so much preferred to be here,

that I ceased to try to send her away to play with the others, and, if I had any little work which she could do to occupy her, used to give it to her.

As vacation-time, the 1st of July, drew near, she grew sadder and sadder. Again and again I would look up to find her crying quietly. At first I thought it the result of her physical weakness; but, becoming convinced that there was some other trouble, I urged her to tell me her grief. Let me give you the story, as nearly as I can, in her own words. But first a few explanations to make it intelligible.

Her mother died before I knew the family; and an old grandmother, who was most devoted to the children, was taken away two years ago. The father was a wretched opium-smoker; and, when she died, he was left the only one to care for a little girl of eight, and boy of ten, years old. One vacation he took Phœbe home, pawned all her clothes (which, of course, belonged to the school), and fed her so insufficiently, that she came back sick, from cold and hunger. I then allowed her to return to school only on condition that she should never spend the holidays with him again; and for two years she had seen him only as she had been home now and then for a single day.

To appreciate the pathos of her words, imagine a frail, delicate girl of fourteen, her frame convulsed with sobs, little thin hands tightly clasping mine, saying, "I have something that I want to ask you and to tell you. I never can forget it night or day; and my heart is never at rest. You know I never go home at vacation, like the other girls; but this summer I want to go. My father is sick, and cannot live long, and has no one to wait on him. He takes no care of my little brother and sister; and they live in the street, and learn every thing vile and wicked. I have enough to eat and drink, and comfortable clothes; but I cannot forget their hunger and wretchedness, and my heart aches so! Now I am a Christian; and I want to go to my father, and try to help him, and tell him something of the truth; and, oh! won't you take my little sister?"

I drew the dear child to me, and hushed her sobs, while I told her how glad I was that God had put it into her heart to want to do something for her poor father; and then I promised to arrange some plan for her. I dared not send her to that wretched home; but, as they live very near us, I thought her wish could be gratified. I told her, that, when vacation came, she might go home each day,

but must spend the nights here, and that she might bring her little sister with her, and let her wear off the shyness, and grow somewhat accustomed to the ways of the place, before the majority of the girls came back. During the four weeks of vacation, they did so; and just at its close the father died. I do not know that Phœbe talked much with him (he was usually too stupefied with opium to understand any thing); but she served him quite beyond her strength, and came back each night "so tired."

When I went to Yüchen, Mrs. Collins, whose husband is a physician, kindly offered to care for her in my absence; and I was very glad to place her where she could be constantly under the eye of a medical man. She was there until a month or more after my return; but remedies were of no avail, and she was surely, although very slowly, failing all the time. About the 1st of December she came home. She was quite too weak to be placed with the other girls: so we fitted up a little room, next to Miss Chapin's, for her, and placed a kindly old woman with her to care for her. She used to come to my room every day, not to sit by me, as of old, but to lie quietly on the lounge, or sometimes to knit for a while. We thought her better at first; but it was only the flickering of the life-flame. I never saw such tenacity of life, or a disease so absolutely obstinate. When she came home, her desire to recover was intense; and she shrank from the least suggestion that she must die: but, as her strength failed, she ceased to struggle for life, and the last few days spoke cheerfully, even longingly, of the great change. She was a very reticent child, and said little of her hopes for the future; but, in answer to my questions, she always expressed unhesitating trust in the Saviour, and willingness to go at his call. For days before she passed away, we watched her, thinking that any hour might be the last. But again and again she rallied. At about five o'clock on the 10th of February, Miss. Chapin and I were called to her side. I spoke to her; and once more she put out her tiny trembling hand to clasp mine. It was her last conscious movement. A few moments more, and gently and painlessly she had "fallen asleep."

Her life, as I said, was repressed, self-contained; but, as far as I know, she seemed a consistent, sincere Christian, always gentle and lovable. The change after she hoped she gave her heart to the Saviour was a very marked one; and I truly hope she is one of the redeemed ones, so much safer, so much happier, than any other of the girls who have left us.

TURKEY.

OUR SCHOOLS IN CÆSAREA.

THE absence of Miss Closson has thrown a great amount of work upon Mrs. Giles and the other missionary ladies. Often have our hearts ached as we have looked over the field, indeed "already white for the harvest." But the work is the Lord's; and he has cheered us very greatly by his abundant blessing upon all the efforts that have been made for awakening or deepening the interest of women in various parts of our field in spiritual things. No year has witnessed so great progress in this part of our work as the one now reported. With the exception of Roomdijin, Mrs. Giles has visited every out-station; and the work that she everywhere found ready to her hand was encouraging. Up to Dec. 31 we employed but two Bible-readers. Since that time, one more has been employed in the city, and two in Talas; and the amount of work that presses upon them, and upon all those laboring especially for the women, is very great. In the city, the three laborers find all that they can do; and, were there a half a dozen more at work, they would have ample opportunities to use all their time and strength. In the city, three prayer-meetings for women are held weekly, — two at the same hour on Wednesday, in different parts of the city, and one on Thursday. This is more especially for those not known as Protestants; and the place of meeting is more usually the house of some friendly Armenian family. The number present is about fifty.

Home Department.

THE BAND OF FAITH.

IN the winter and spring of 1829, a few friends met together at the house of Mr. William Ropes, in Brookline, Mass., for a monthly concert of prayer for foreign missions. Soon the ladies attending this prayer-meeting formed a sewing-circle, which materially increased the contributions. They pledged themselves to pay fifteen dollars a year; and some redeemed their pledges with

their needles. This sewing-circle was a social concert, where heart met heart, and prayers and alms were presented together before the throne of God. While fervent prayer went up for all heathen nations, Japan was selected as a special object. The subscriptions and contributions, in a little time, reached the sum of six hundred dollars, which was loaned to the American Board until Japan should be opened to missionaries.

Among others deeply interested was Rev. David Greene, then a secretary of the American Board. This father's faith and prayers are his children's legacy. He has long since gone to his reward; but his name still lives on missionary soil. A son and daughter of his are missionaries in Japan; the daughter, Mrs. Loomis, being a namesake of Miss Jane Herring, who was one of the youngest and most hopeful of this circle.

When this brother and sister went to Japan, few knew the origin of the special interest in that distant country, or of the fervent prayers that had been offered in those little monthly gatherings so long ago. Was it not in answer to these prayers of faith, that, in the next generation, the gospel is preached, and the Bible will soon be read, in Japanese? *

Rev. D. Crosby Greene, the first missionary of the American Board in Japan, went thither in 1870, just forty years after the formation of this Band of Faith. He is assisting in the translation of the Bible in Japan; and his sister, Mrs. Loomis, is the wife of a Presbyterian missionary there.

It is a pleasant memory to the only sister of the young disciple whose name she bears, that Mrs. Loomis has taken with her to Japan a silver cup, bearing the full name of one who labored so much and prayed so much for Japan. Miss Jane Herring was a true Christian in heart and life, and was early called home to that Saviour whose cause she so devotedly loved on earth. "She rests from her labors, and her works do follow her." M. B. H.

OCTOBER MEETING IN CHICAGO.

THE meeting of the Woman's Boards, in connection with the Annual Meeting of the American Board in Chicago, will be held in the audience-room of the First Methodist Church, corner of Clark and Washington Streets, on Thursday, Oct. 7, at half-past nine, A. M.

Mrs. Moses Smith will preside; and addresses will be made by Miss Rankin of Mexico, and Miss West of Turkey. Among other missionary ladies expected are Miss Collins of Iowa, and Miss Whipple of Wisconsin, who are under appointment for Dakota.

ANNUAL MEETING.

THE Seventh Annual Meeting of the Woman's Board of the Interior will be held in Elyria, O., Nov. 5, 6. Auxiliary societies are specially requested to appoint delegates, and send written reports of their work for the year.

TO SECRETARIES OF AUXILIARY SOCIETIES.

IN order that the next Annual Report may be correct, the secretaries of the Woman's Board of Missions for the Interior request immediate information respecting any changes in the lists of officers of auxiliaries which may have been made during the year.

"TWENTY YEARS AMONG THE MEXICANS," by Miss Rankin, is for sale at the room of the Woman's Board of the Interior, 77 Madison Street, Chicago. Price \$1.25.

We cordially recommend this book to our readers as being both valuable and interesting.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM JULY 15, TO AUG. 15, 1875.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.		<i>Springfield.</i> — Aux., for the Ja- pan Home, \$7 00	
<i>Cincinnati.</i> — South St. Ch., Aux., for their Bible-Reader in the Maharatta Mission, \$25 00		Total,	\$143 70
<i>Cleveland.</i> — Plymouth Ch., Aux., for the Japan Home, 25 00		INDIANA.	
<i>East Toledo.</i> — "Earnest Work- ers," 10 00		<i>Indianapolis.</i> — Mayflower Ch., Aux., \$5 00	
<i>Huntington.</i> — Aux., 19 10		<i>Michigan City.</i> — Aux., 7 00	
<i>Kent.</i> — Aux., 15 00		Total,	\$12 60
<i>Lowell.</i> — Aux., 6 60		MICHIGAN.	
<i>Oberlin.</i> — Aux., — \$25 for the Japan Home; \$20 for Mrs. Mumford's salary, 45 00		<i>Charlotte.</i> — Aux., \$34 83	
		<i>Detroit.</i> — 2d Ch., Aux., for sal- ary of Mrs. Coffing, 71 55	

<i>Grand Rapids.</i> — Aux., for their Bible-Reader in Nicomedia,	\$47 00
<i>Jackson.</i> — Aux., to const. Mrs. George M. Wright, Mrs. U. T. Foster, Mrs. Wm. W. Bennett, Mrs. Frank S. Clark, Mrs. Almira Reynolds, and Mrs. E. A. Church L. M.'s,	150 00
<i>Lansing.</i> — Aux., with other contributions to const. Mrs. C. B. Stebbins and Mrs. J. Essectyn L. M.'s,	45 00
<i>Linonia and Nankin.</i> — Aux., for the Japan Home,	7 00
<i>Pontiac.</i> — Aux.,	20 00
<i>Nipon.</i> — Aux., to const. Mrs. Ann H. Harwood a L. M.,	25 00
<i>Utica.</i> — Aux., for their pupil at Erzroom, and to const. Mrs. Sarah G. Leech a L. M.,	21 00
<i>Waconsta.</i> — Aux.,	5 65
Total,	\$427 03
ILLINOIS.	
<i>Blue Island.</i> — Aux., for the Samokov school,	\$6 88
<i>Champaign.</i> — Aux., for the Samokov school,	10 00
<i>Chicago.</i> — 1st Ch., Aux., Mrs. W. W. Patton for the Japan Home, \$15; Plymouth Ch., Aux., \$7,	22 00
<i>Elgin.</i> — Aux., for salary of Miss Dudley,	15 54
<i>Galesburg.</i> — Philergian Soc. of 1st Ch., for a share in the Japan Home,	25 00
<i>Geneseo.</i> — "Miss'y Rill,"	5 00
<i>Geneva.</i> — Aux.,	8 50
<i>Glencoe.</i> — Aux., Mrs. S. C. Bartlett, to const. Miss Addie E. Emery a L. M.,	25 00
<i>Granville.</i> — Aux.,	5 00
<i>Naperville.</i> — Aux., \$22; "Will-ing Workers," \$10 for the Japan Home, and, with previous contributions to const. Mrs. D. N. Grosse, Mrs. A. S. Barnard, Mrs. Mary D. Smith, Mrs. Nan Cunningham, Miss Rose Cady, and Miss Minnie Compton L. M.'s,	32 00
<i>Oak Park.</i> — Aux., for the Man-issa school, \$25 of which is to const. Mrs. H. S. P. Meacham a L. M.,	62 00
<i>Ottawa.</i> — Aux., \$25 of which is for the Japan Home,	32 50
<i>Peoria.</i> — Aux.,	20 00
<i>Rockford.</i> — Aux., of Female Sem. for the Samokov school,	70 00
<i>Wheaton.</i> — Aux., for salary of Miss Dudley,	8 92
<i>Waukegan.</i> — Aux., for a teacher in Harpoot,	7 50
<i>Waverly.</i> — S. S., with previous contributions to const. Mrs. Platt S. Carter a L. M.,	5 00
Total,	\$360 84

WISCONSIN.	
<i>Clinton.</i> — Aux.,	\$6 00
<i>Gay's Mills.</i> — S. S. for Miss Porter's school at Pekin,	4 00
<i>South Elkhorn.</i> — Aux.,	3 25
<i>Wauwatosa.</i> — Aux.,	4 00
Total,	\$17 25

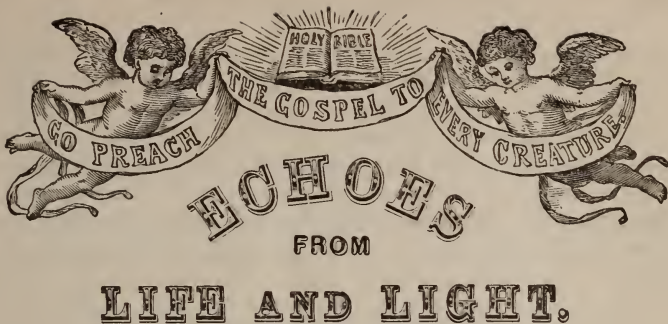
IOWA.	
<i>Algona.</i> — Mrs. J. E. Stacy,	\$2 00
<i>Carroll.</i> — S. S. class of Mrs. E. O. Price, for salary of Miss Hillis,	11 00
<i>Chester.</i> — Aux., for the Samokov school,	15 00
<i>Denmark.</i> — Aux., to const. Mrs. G. B. Brackett, for salary of Miss Hillis,	38 00
<i>Fairfield.</i> — Aux.,	10 55
<i>Green Mountain.</i> — Aux., to const. with other contributions, Mrs. John Jones a L. M.,	15 00
<i>Grinnell.</i> — Aux., for salary of Miss Hillis, and to const. Mrs. Edith L. Marsh and Mrs. E. R. Potter L. M.'s, \$60; Society of Christian Inquiry, for salary of Miss Hillis, \$5,	65 00
<i>Independence.</i> — Aux.,	8 70
<i>Marshalltown.</i> — S. S., for Miss Hillis's salary,	7 00
<i>Montour.</i> — Aux.,	9 00
<i>Osage.</i> — Aux., to const. Mrs. T. O. Douglass a L. M.,	4 70
Total,	\$185 95

MINNESOTA.	
<i>Austin.</i> — Aux., for salary of Miss Lindley,	\$14 15
<i>Plainview.</i> — Aux.,	11 50
<i>Waseca.</i> — to const. Miss Bertha Florence Alden a L. M. by her grandmother,	25 00
Total,	\$50 65

KANSAS.	
<i>Wabaunsee.</i> — Aux.,	\$3 00
Total,	\$3 00

MISCELLANEOUS.	
<i>Cambridge, Mass.</i> — Miss Mary B. Herring for the Japan Home. \$25 of which const. herself a L. M.,	\$50 00
Sale of pamphlets,	3 85
Total,	\$53 58
Total,	\$1,254 87

EVANSTON, Aug. 16, 1875.



GO PREACH THE GOSPEL TO EVERY CREATURE.

HOLY BIBLE

ECHOES

FROM

LIFE AND LIGHT.

OCT.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1875.

A MAN, NOT A SPIRIT.



SUPPOSE the children in this land, where schools and books are so abundant, where even the babies are taught something of the beauties of the world around them, can hardly form any idea of the ignorance of some of the people to whom our missionaries are trying to carry the gospel. If any one should tell the natives of Africa that the world was round, they would think it was too absurd to be believed for an instant. Indeed, many of them think there is no world beyond the woods or the water that surround the country in which they happen to live; and, because they are so ignorant, they are also very timid about certain things. They are continually haunted with the idea that there are spirits about them, ready to injure them in some way; and, at times, they are almost afraid of their own shadows. In "The Illustrated Missionary News," we find the following story:—

"We should not think that anybody could be afraid of a man because he happened to wear shoes and stockings, should we? They are not very frightful things in themselves; nor should we think they could have any very frightful meaning.

"But the poor Africans, among whom our missionaries went for the first time, on the banks of the Niger, thought differently. When they saw one of them and his interpreter — though they were both black men, like themselves — land on their shores, and come walking into their villages, they looked at them very carefully;

and, knowing that they had come in the big ship with the white men, they suspected that all was not right. At last, after looking very attentively at them a long while, some of them caught sight of their feet, clothed, of course, in decent shoes and stockings. Immediately they set up a cry, '*Moa, moa!* these are *moa* [that is, spirit]. They have no toes: they have no toes! They are *moa*, *moa*. They are not men. Run, run for your life! They are black, it is true; but they must be spirits; for they have no toes.'



“The missionary, as soon as he heard what it was that frightened them, sat down on a bank, and pulled off his boot. This astonished them greatly. They thought he had pulled off a piece of himself; and they crowded around him again to see if it was all right. But under his boot he wore a white stocking; and, as soon as they saw that, they began again, ‘Ah! that is what we said. Now we know you are *moa*; for you have feet without toes underneath those things you take off.’

“It was not till he had pulled off his stockings too, and shown them his feet, of a like color with their own, and with five toes on each, that they would listen to him at all, or believe that he was any thing else but a spirit.”

“FEED MY LAMBS.”

BY A MISSIONARY OF THE W. B. M.

“CAST thy bread upon the waters, and thou shalt find it after many days.”

I have a very pleasant incident to relate, which I should like to do through your pages, hoping it may encourage many to work on in faith, believing the precious promise given above.

Yesterday I was agreeably surprised to receive a visit from one of my most promising pupils, who came bringing her mother, younger brother, and sisters to introduce to me. After many expressions of gratitude for the care and instruction her daughter was receiving, the mother said, —

“Yes, our dear Father in heaven does answer our prayers.”

“Why do you feel so sure of that?” I asked.

“I will tell you why,” she answered. “I had long been asking God that F—— might be educated; and at last she came home from Sunday school one day, saying that you had opened a school, and asked her to attend. My husband and I thanked God that the way was opening. But we are very, very poor. We lived a long distance from the school; and F——’s shoes were all worn out, and we knew not where to get more. In a few days, a man who had been owing us a long time brought a pair in payment of his debt. Then we longed more than ever to send F——; but we felt too poor to buy any thing suitable for the child to take for her dinner, but finally concluded to send her without it, as you kept asking for her. After she started for school on that hot day, I went and asked God to keep her from being very hungry, as I could give her no dinner to take with her. When she returned at night, she was very happy; for the teacher had given her a nice dinner: then we both asked God to bless you. A few days afterward, she told me that it was a band of girls way off in your own country that were working, and sending money with which to buy your pupils dinners. So now we pray for the dear ‘Willing Helpers.’ May God give them many, many blessings! May they all be his dear children! If any one of them should ever want, it will not be long; for our dear Father remembers all things.”

Three years ago, this women and her husband received “the baptism of the Spirit in their hearts,” as they say, and joined the

Protestants. They have suffered in health because of the enmity of their friends, and persecutions from the church they left. They are poor with a poverty that those in our own highly-favored land know not of; but how rich in faith! and heirs to an eternal inheritance who can doubt?

F——'s first day in school I remember well, and the dinner given her. I found her with her face covered with her hands, and asked if she was sick. "No," she answered. "I am not sick. I am thanking God for my dinner." F—— is not quite twelve years old, but promises so well, that I think she will be one of the pupils trained to teach in her country, where the need of teachers is very great.

JULY 22, 1875.



SWINGING IDOLS.

BY MRS. A. H. HAZEN.

HERE is a curious illustration of one way in which Hindus worship their gods. It is close and sultry in the town where you see the temple; and the people like to get out into gardens to

spend a part of the days. They think that their gods, also, will enjoy a "change of air" from the temple to the open fields.

But it will not do for the gods to sit down on the ground as the men do: so the people built this pyramid for them. They are thus raised up twenty-five or thirty feet in the air.

You see the cradle, or short swing, up under the canopy at the top of the pyramid; and in one corner sits the attendant priest, swinging the cradle, with the little idols in it, by means of a string attached. The steps, or ladders, are on the farther side of the pyramid, and so do not appear in this picture.

There are not many people about. At some of the great festivals, one can see thousands gathered on a space no larger than appears in the picture. It seems that few persons are interested in this particular show. It may be, that some have gone into the town to buy food. Shall we fancy that the people care less for their idol than they once did? I think it would be hard work to get such a pyramid built now-a-days. It is probably made of rough stones, plastered over with mud.

In the centre of the foreground, you see a man carrying water. He has a bamboo pole across his shoulder; and the water is in earthen vessels suspended in the netting. The water is for use in the worship of the idols. Others may purchase it to use in the worship of their own gods in their houses. Sometimes men bring water from the River Ganges, carrying it to all parts of the land. The water of that river is regarded as specially holy. This man is not dressed as such water-pilgrims usually are. He appears to be a servant of the temple, and brings water from some well, or tank, near by.

We see the preacher in the front of the picture. He is talking to the men seated on the mat. One of them seems to be a money-changer, who sits there ready to help people in making their offerings to the gods. The missionary is pointing up to the cradle, with its little images, and showing the absurdity of all such doings, in contrast with the thought of God and of his true worship. We can fancy his catching up their own expression, and saying that these things are merely "the play of women and children."

In the corner, not far from the missionary, we see the native preacher. He is talking to one man, who sits on the ground, refreshing himself with his long pipe. The bowl of the pipe rests on the ground.

The preachers do not wait till they gather a crowd around them

before they begin their work of telling about Jesus. It may be the one or the two will hear. Each carries his book; and they are sowing the seed of the kingdom with hope. They know that their labor is not in vain. One and another turns from the idols to serve the living and true God. By and by all the idols shall be abolished, and God alone be worshipped in that land.

H.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

NEW HAMPSHIRE. — *North Hampton*. — Ella M. Haines's Missionary Circle, \$1.16.

VERMONT. — *St. Johnsbury*. — "Mountain Gleaners," \$40.00.

MASSACHUSETTS. — *East Hampton*. — East-street school-children, \$0.40.

Leominster. — "Earnest Workers," \$20.00.

Springfield. — First Church, "Cheerful Workers," \$10.00; Mission-Circle No. 1, \$6.00; South Church, "Wide Awakes," \$28.63.

RHODE ISLAND. — *Providence*. — Central Church, "Willing Hands," \$100.

Pawtucket. — "Youths' Mission-Circle," \$141.00.

CONNECTICUT. — *Fair Haven*. — Second Congregational Church, "Willing Workers," \$18.00.

NEW YORK. — *Brooklyn*. — Armstrong Juvenile Missionary Society, \$41.66.

Rochester. — "Plymouth Mission Band," \$40.00.

PENNSYLVANIA. — *Philadelphia Branch*. — *Washington, D.C.* — "Ivy-Leaves," \$60.00.

Orange, N.J. — "Buds," \$10.00.

Philadelphia. — "Golden Links," \$34.00; "Carrier-Doves," \$4 00.

FLORIDA. — *St. Augustine*. — Colored S. S., \$4.00.

FOREIGN LANDS. — *South Africa*. — Nellie Tyler, \$1.40.

OHIO. — *East Toledo*. — "Earnest Workers," \$10.00.

ILLINOIS. — *Napierville*. — "Willing Workers," \$10.00.

Waverly. — Sabbath School, \$5.00.

WISCONSIN. — *Gay's Mills*. — Sabbath School, \$4.00.

IOWA. — *Carroll*. — Sabbath-school Class, \$11.00.

Marshalltown. — Sabbath School, \$7.00.*

* The "Messenger Birds" in Nashua, N.H., gave us \$130.00 instead of \$50.00 as reported in the September Echoes. We beg the "Birds" pardon, and promise not to make such a mistake again.

MARY ALLERTON MISSION-CIRCLE.

IN these centennial times, every thing that is old has become quite fashionable. No matter how small or useless the article may be, if it is only a hundred years old, it is considered very valuable. One of our mission-circles, it seems, has been quite up to the times, and has taken to itself a name over two hundred years old. The pastor of the church with which it is connected writes as follows:—

“It appears that not only the period of adult life, but that also of childhood and youth, was represented in the memorable company of ‘The Mayflower.’ Children as well as parents came in that historic vessel across the sea. Among the former was a bright, attractive girl of eleven years, named Mary Allerton. Her mother died in the sickness of the first winter, by which the Pilgrim colony was reduced to half its original number. But Mary lived, and, after five years, found in the second marriage of her father one who worthily filled the vacant place, and under whose careful, affectionate nurture she grew to womanhood, and was much esteemed and loved. She was married, in due time, to Thomas, the son of Robert Cushman, who, succeeding Brewster upon his death, filled the office of ruling elder in the Pilgrim Church nearly forty-three years, and died in 1691. She lived after his death eight years, and was the last survivor of those who came to this country in ‘The Mayflower.’

“In the formation of a children’s mission-circle in the Church of the Pilgrimage, at Plymouth, two years ago, it was decided that it should be called ‘The Mary Allerton Mission-Circle.’ The propriety of this name is seen in the fact that the missionary idea was a prominent motive which prompted the Pilgrims to come to America. ‘A great hope and inward zeal they had,’ writes Gov. Bradford, ‘of laying some good foundation for advancing the gospel of the kingdom of Christ in those remote parts of the world.’ It is seen, also, in the Christian excellence of her who originally bore this name, and her earnest reciprocation of this idea.

“May those who belong not only to this but to other mission-circles connected with the Woman’s Board be filled with the same idea, and do what they can to extend the gospel of the blessed Saviour throughout the earth! It may be added that ‘The Mary Allerton Circle’ has undertaken the support of two Bible-readers in Turkey.”

BIBLE ENIGMA.

BY MISS LOTTIE M. BARROWS.

I AM composed of 33 letters.

My 3, 8, 14, 15, 9, 2, has caused much trouble in the world.

My 4, 4, 30, 8, 21, the name of a celebrated priest.

My 29, 21, 19, 10, 18, 23, the name of one of Christ's disciples.

My 5, 22, 17, 29, 14, 20, 21, name of a mountain.

My 10, 29, 27, 28, 22, 1, was a woman greatly beloved.

My 32, 8, 17, 13, 4, 12, mocked some earnest workers.

My 24, 25, 11, 29, 24, was a king's faithful friend.

My 27, 20, 14, 2, 33, an animal the Jews were forbidden to eat.

My 16, 26, 22, 16, 12, 29, 21, had an Egyptian servant.

My 29, 27, 28, 16, 4, 26, asked a gift of her father.

My 5, 7, 16, 25, 10, 4, a place where Paul preached.

My 2, 6, 31, 16, 28, 29, was a prophet.

My 17, 29, 17, 33, 6, 8, 14, name of a celebrated city.

My whole is a command, which, if obeyed by all, would usher in the millennium.

ANSWERS TO ACROSTICS.

July Number. — Nebuchadnezzar.

We have received correct answers to the acrostic in the July number, from F. J. D., Ipswich, Mass.; H. L., Winchester, Mass.; Mrs. B. M. H., Rutland, Vt.; and E. M. B., Ellington, Conn.; also additional answer to the enigma in the June number, from F. L., Troy, N.H.

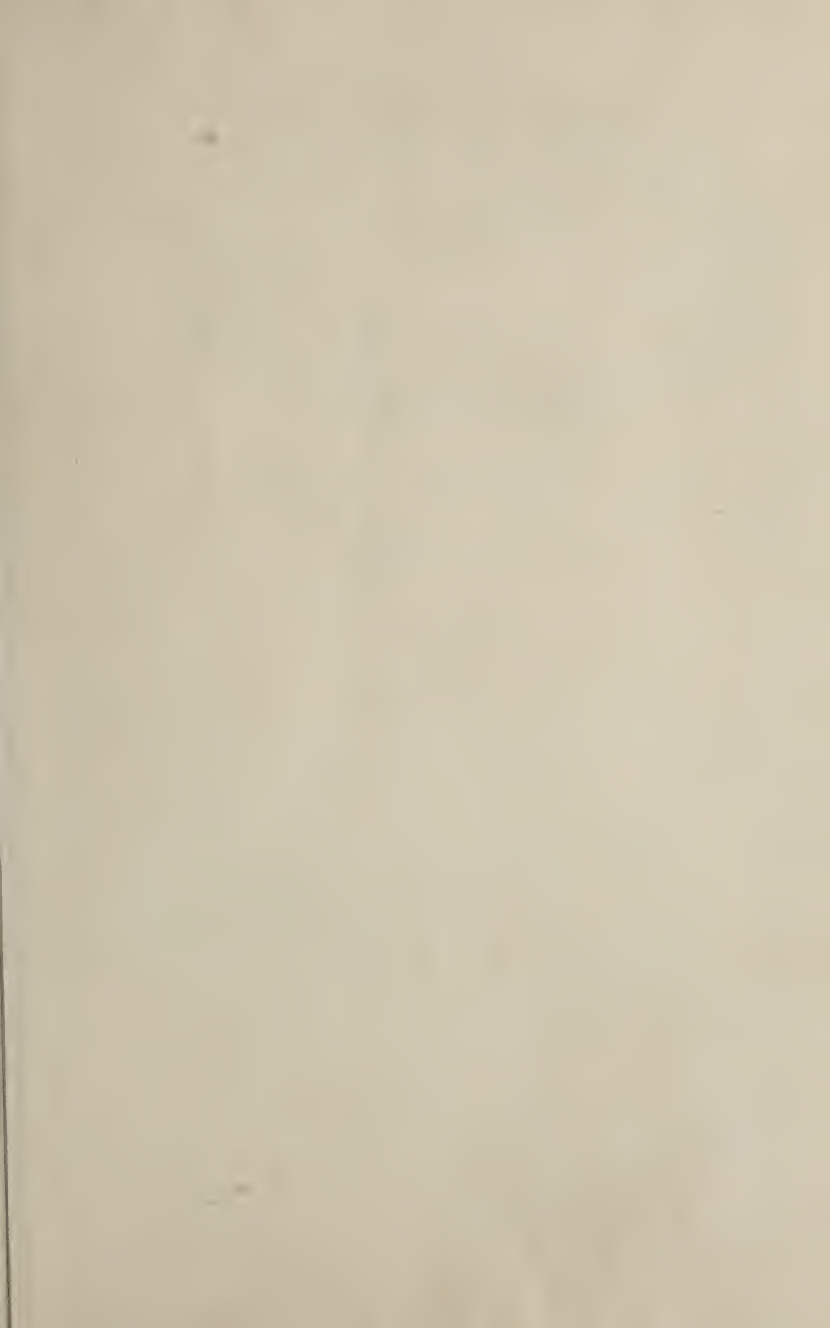
August Number. — Joseph Neesima.

We have received correct answers to the acrostic in the August number from E. N. H., Wellesley, Mass.; A. D. L., Troy, N.H.; E. M. B., Ellington, Conn.; J. M. J., Ithaca, N.Y.

E. N. H. sends her answer in rhyme as follows:—

Joseph, his father's best beloved and pet.
Osaka, where a Christian church has met.
Samuel, who served the Lord while yet a child.
Eli, in household rule so weakly mild.
Peter, who Christ denied with oaths profane.
Hannah, whose fervent prayer was not in vain.

Nehemiah, brave the sacred walls repairing.
Elijah, fed by ravens when despairing.
Egypt, the ancient land of art and story.
Shiloh, the yearly shrine of Israel's glory.
Isaiah, of Jehovah's prophets peer.
Mary, a name to every Christian dear.
Asa, who served his God with holy fear.

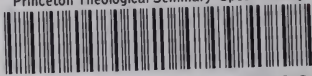


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